

JEWISH SCIENCE
OR
APPLIED JUDAISM
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FOREWORD

THE Jew of America is being accused, and with truth, of indifference to his religion. He has lost the joy, the peace and well-being which the practice of religion had given to his fathers and forefathers. The faith that gave to the Jew of old, joy in moments of sorrow, hope in hours of despondence, cheer in days of darkness, no longer inspires the Jew of today. He no longer finds in his religion a source of help and happiness.

The Jew by nature is an enthusiast. The flaming devotion that he once gave to his God is now transferred to his materialistic struggle with life. Every ounce of his thought and energy is consumed in his business, his profession or his work. In or away from his occupation, he suffers the tortures of uncertain investments, doubtful enterprises or hectic dreams of further success. The nerves of the race are unstrung. Successful or unsuccessful, the Jew of today is giving and losing his vitality to a materialistic program.

It is because of this that the Jew of today needs, now more than ever, a spiritual influence as a bulwark against worry, fear and anxiety. He needs that source of inspiration that will bring peace to his restless soul.

He needs that phase of religion that will direct and regulate his energetic activities, that will free his heart from forebodings and cares, that will bring health to his body and soul, that will constantly replenish the springs of his happiness.

To this end has the Movement of Jewish Science been organized and to this task it has been dedicated. It is ready to show the way to harmony and happiness, to bring consolation to the sorrowful, courage to the faint of heart, cheer to the despondent and health to the ailing body or soul. By and through Judaism, by and through the Jewish religion, Jewish Science promises happiness, peace and health to those who seek its aid.

Jewish Science is simply the discovery anew of the rich treasures which the Jew possesses in his ancestral religion. It lifts his religion from the apathy and convention into which it has fallen today, and finds in it a living force, a source of hope and delight, an instrument of practical help, a stream of boundless joy.

Jewish Science observes and adheres to Jewish tradition; it pursues no foreign Gods, nor is it antagonistic to any branch of Jewry; it stands in opposition neither to the orthodox nor to the reform wings of Judaism. It calls to all the Jewish people, to all of them, who in the stress of modern life, have felt the lack of spiritual blessings.

THE AIM OF JEWISH SCIENCE

WE are approaching a period of spiritual revival. Men are changing their outlook upon life, reconstructing their philosophies, relinquishing as inadequate the materialistic interpretations of reality, and seeking in their stead the spiritual forces of the universe. Even the man of science, admittedly the least susceptible among us to any approach non-physical, has entered the race for spiritual knowledge.

And what, we may ask ourselves, has brought about this orientation of the human soul? Is it that man has mastered all the laws and mysteries of the tangible universe, and is seeking now new worlds to conquer? Surely the virgin strata for scientific exploration are still vast, and with all the progress of modern science, the unknown still exceeds by far the known. Man is turning to the world of the spirit because he has found no happiness, no peace in the pursuit of the material. In the exigencies of modern life, the happiness of man is imperilled; he toils and moils, he strives and struggles, he spends his days in anxieties, his nights in restlessness and fear. He spends his life in preparing himself to enjoy life, and when from the sweating race, he emerges ready to snatch at the cup of success, he finds himself with nerves exhausted, health destroyed, unable now to quaff his draught of joy. Man to-day is finding at last that there is no joy, no light, no hope, no peace in a purely material existence, and therefore it is that he turns to the world of the spirit—not for knowledge,

but for happiness; not for ideas, but for ideals. There, in the world of the spirit, he experiences a transformation of his being—solace replaces sorrow, hope dislodges despair, joy supplants sadness, and health banishes pain.

And this revivifying flood has not left the Jew untouched. The Jew, despite his present absorption in materialism, is by nature a religious enthusiast. The student of our history well knows how vital and how dominant was the life of the spirit in the life of the Jew—the whole process of his history being, in fact, but the struggle of a religious soul seeking to express itself. Unlike that of other ancient races, the soul of the Jew—I am speaking of the race, not of individuals—was never rent by the doubts of Skeptic or Agnostic sects. Little wonder is it then that the Jew is stirred by an appeal to his spiritual nature. The strange and wondrous thing is not that the Jew to-day, in daily increasing numbers, is seeking spiritual resuscitation. The strange and piteous thing, the tragic thing, is that the Jew, in whose soul has been stored the spiritual treasures of the ages, the Jew from whose soul had once emanated the spiritual light that has kindled the whole world, is knocking for spiritual alms at the gate of the stranger.

But this defalcation points to a still more deplorable state of things. The wholesale exodus from the Jewish ranks, unique in our history, is but the result of the meager spiritual nutriment offered to him in his own sphere. In contrast to his past, the Jew of to-day has been brought to a state of spiritual famine; his religious fountain is dried up, his once flourishing plant is withered, the glow of his spirit has been dimmed.

It is the aim of Jewish Science to recreate religious consciousness among our people. I say to recreate, because the divine substance is still there, the fire smoulders, but it is not extinguished. It shall be our mission to rekindle, to revive this dormant spirituality, that it may live and crave and hope once more. It is our aim to give to the Jew, through his own religion, solace in the hour of distress, refuge in the hour of affliction, exaltation in moments of happiness, and health of body and soul. We find, through actual demonstrations, that the Jew is far more susceptible to the healing influences of his own religion than to that of any other faith. It is our aim to bring this truth to the Jew, that he may not desert to other faiths for that which he may find so richly in his own. It is God—not the God idea, but the God realization—that we seek to bring to our people.

II

OUR GOD CONCEPTION

WHO is this God that we seek? It is not the God of legend and superstition. It is not a Being in some remote space beyond the world He created. He is not seated on some lofty throne looking down upon His creatures and toying with their destinies—a revengeful king to be feared and placated. He is not ensconced beyond our reach. He is within us and around us. His essence fills the universe and is manifested in every phenomenon of existence. We see God in the very center of the Universe, in the very heart of things. He is the vitalizing force, the life principle of all that exists. All forms of reality are mani-

festations of His reality. There is no life, no particle of existence that is not impregnated with His divine essence. All forms of beings are like rays of light radiating from one powerful luminary, each of them reflecting the essence of its source.

Creation or evolution, whichever theory one may hold, is nothing other than divinity in action. Whether this world was instantaneously completed or is still gradually and slowly approaching completion, it is, in either case, the phenomenon of spirit made visible. Science interests itself only in the tangible and visible aspects of existence. And yet the whole basis of science rests on the assumption that the invisible exists. The atomic theory, the basis of all scientific research, holds, as we know, that all matter, that the whole universe, in fact, is composed of invisible, indivisible particles constantly in motion. No one has ever seen, or will ever see an atom, and yet, it is this invisible element which accounts for the visible substance around us, it is this intangible particle that makes our world tangible. Thus it is that *we can draw no line of demarcation between spirit and matter*. Matter is only the visible aspect of spirit, it is the visible expression of God, it is divinity made manifest.

There is unity in all the elements of nature because they all express one essence—divinity. They act harmoniously together, like the limbs of the body, each with a different function, but all directed by the same will. Look deeply into nature; you will see harmony among the stars, co-operation among planets, consonance among winds, uniformity among trees and flowers and human beings. The individual members of each species differ from one another in form only, not in essence. And the species differ one from the other in the same way—in form only. For the essence of all things is divinity.

III

OUR CONCEPTION OF MAN

THE human mind has coped successfully with the mysteries of tangible reality. It has discovered new chemical substances, new organic and inorganic combinations, new laws of physical action. It has made its way even into the microscopic world, finding there new organisms and new life. Human vision has looked up also to the spheres above; it has observed the courses of the heavenly bodies, their velocity and their dimensions. Plausible theories have been formulated concerning their compound elements and substances. But one reality there is which eludes the grasp of mind and imagination, and that is man himself.

What is man? Physical Science defines him as an active machine, composed of at least seventeen chemical elements, a composite of numberless cells constantly undergoing assimilation and dissimilation. These cells, we are told, group themselves into various organs and systems which together form the creature man. These are indeed the vital constituents of the body, but who will claim that this is all of man? Man is more than the sum total of his organs, more than an aggregate of cells and anatomical functions. And that something more, though it expresses itself through his physical being, is not a physical substance.

Psychology, too, has made an attempt to end the riddle. Man, it says, is a system of sensations and reactions, receiving stimuli from without and sending forth responses from within. Psychology, however, in the last analysis is simply the science of behavior. It tells us what the mind of man does, not what it is. An exhaustive study of all the sciences would still leave us with the unsolved question: "What is Man?"

It is only in the Sacred Scriptures that we may find a clue to the answer. Here we are told simply that "man is made in the image of God."

Does this mean that we are to conceive of God as a corporal being, as a thing of form and matter? Are we to speak of Him in anthropomorphic terms? No, we are not to conceive of God in terms of man, but rather of man in terms of God. God is spirit and perfect. Man, the true essence of man, made in the image of God, is also spirit and perfect. But the perfection in man finds full expression only when he realizes this truth. We have a Talmudic saying to the effect that "man is favored because he is created in the image of God, but still more favored when he *realizes* that he is created in the image of God."

Man is created in the image of God and is therefore perfect. We are weary with preachments that dwell on the fall of man; we are impatient with those who, not realizing that these are negative qualities and therefore non-existent, harp constantly on man's imperfections, accentuate his frailties and faults, his follies and failures. Man's imperfections arise merely from his failure to realize that he has perfection within him. Man has not fallen; he has simply failed to rise to the divine essence within him. His imperfection will vanish when he realizes that God's perfection is reflected within him.

"In the image of God." God reveals Himself, first of all, as a creator. His essence expresses itself, and when this expression takes place, worlds and individuals come into existence. Man, too, is a creator. He has within him a spark of that divine power. He is not hedged in by narrow limitations, his growth is not circumscribed, his development is not predetermined; he may aspire; he may struggle, he may create a world of his own. Man's gifts are those of a creator; he has imagination, volition and

the power of realization. He is able to visualize new horizons, select new roads and effectuate that which he has planned to create. The man who sits with folded hands and says unto himself, "I cannot reach; I cannot attain; I am a limited creature," is simply one that has not yet realized that he is an image of God, the Creator. Let him but come to this truth, and he, too, will create and achieve.

"In the image of God." We conceive of God as a fountain of love. The world came into being through his love, and is nourished by His love and loving-kindness. Man, created in His image, is likewise a spring of love and kindness. In sociological terms he is described as a gregarious being, one who loves to dwell with his fellow-beings. This presupposes love and good-will for his fellow-being. And this it is, indeed, that keeps mankind together through the ages, despite the wars, the animosity, and the bitterness that has tainted the relationship of fellow-men. War and hatred would have no room in this world, if men would realize their kinship to their fellow-men through their common kinship to God.

Man may look upon himself from without or from within. From without, he will see himself akin to the animal; from within, he can only see himself in the image of God. From without, he may see only a successively flourishing and fading form; from within, he sees his soul, glowing with everlasting life. Without, there may be disquietude and discord; within, there can be only harmony and peace. Let man look upon himself from within and all his so-called sufferings will disappear; all his sorrows will vanish; all his grievances, animosities, jealousies, bitterness will be no more. A new vision will permeate his being, new powers will seek expression, new forces will assert themselves. Life will become tranquil and pleasant.

IV

HEALTH THROUGH JEWISH SCIENCE

THERE is a power within every being that makes for growth, for development and for health, and this power is present so long as life exists. It has been God's plan that man should be healthy, that he should enjoy the blessings of life; He has therefore laid down laws whereby he may live. He has provided man with a reservoir of health, and if man knows how to make use of it, how to spend it and how to preserve it, how to expend and how to economize it, this reservoir will never run low, and illness will not set in. Illness, in the last analysis, is the obstruction of that *inherent* flow of vitality which man possesses. When man, through ignorance or willfulness, breaks the laws by which the stream of health is kept flowing, the flow is halted. But since health is a spiritual essence of divine origin, it can be brought into action again through religious channels.

We may ask ourselves, then, what is the function of medicine in the restoration of health? Medicine can undoubtedly cope with many forms of ailments. Medicine is a physical science, and if man were nothing more than a physical being, no other agency would be necessary for the alleviation of human sufferings. But man is more than mere body, more than an aggregate of protoplasmic cells; man is possessed of a profound spiritual nature and this spiritual nature cannot be reached through physical channels. Despite, therefore, the contention of some of our scientists, religion and medicine must work harmoniously together. Medicine, by its own admission, can offer healing to but a limited number of ailments, for it

deals with the physical, and the physical is but a portion of man, not the whole of man. Medicine is absolutely helpless in cases of functional disorders or chronic debility. Medicine offers no cure for neurasthenia, psychasthenia, chorea, high blood pressure, hysteria, fear, bad habits and worry of all sorts. Religion, on the other hand, is exceedingly efficacious in such cases and demonstrates most remarkable results even in cases which, at first analysis, may appear to be purely physical disorders. The skillful application of religious methods brings forth the recuperative powers of man.

Jewish Science emphasizes the fact that an abundance of health and strength resides in the very essence of man. He who resides in the heart of all creation and gives it life and abundance, dwells also in the heart of man, and supplies him with health and strength. When, through the conscious or unconscious infringement of God's laws, health begins to fail, calm reflection upon the inexhaustible power of God is essential. One must see in himself the reflection of this power, and seek to stimulate it to action. This can be brought about by prayer and affirmation. An affirmation is a prayer of absolute confidence. Affirm in all earnestness and sincerity: "God, the fountain of life, is supplying me with new strength every day." Repeat this thought silently innumerable times, and the source of health will assert itself and perform its function. On arising in the morning, affirm to yourself: "This day I am guided by God," and your day will be happy and successful. You are invoking the divine powers within you, and they will respond to your needs. Face to face with difficulties and perplexing problems, affirm earnestly "I trust in God, He is guiding me" and your perplexities will vanish, barriers and impediments will melt away. Before you retire, repeat the thought, "I rest in God,"

and your rest will suffer no disturbance; a refreshing calmness will possess your whole being. Those who are, as yet, unable to invoke the recuperative powers within themselves, are unfailingly aided by contact with one who has acquired the power and skill to call it forth in others, and who understands the needs of those who suffer. We find, also, that the Jew is more susceptible to the healing influences of his own religion than to the healing influences of any other faith. And this truth Jewish Science demonstrates every day.

V

REWARD AND PUNISHMENT

THE conception of God as a judge and an avenger is not accepted in the philosophy of Jewish Science. The Scriptures tell us that God is "merciful and full of loving-kindness" and it is inconceivable that He would punish with everlasting misery those whom He Himself has brought into existence. God neither punishes the sinful, nor rewards the righteous. God only creates the laws whereby men may lead a perfect life. These laws are akin to all the other laws of nature; a compliance therewith brings its reward in happiness and health, while their violation brings the punishment of illness and misery. Man rewards or punishes himself, according as he follows or departs from the laws of God. In this light, can we comprehend the words of the Psalmist who said "The Law of the Lord is perfect, restoring the soul," "The precepts of the Lord are right, rejoicing the heart," "In the keeping of them there is great reward."

The question has been asked time and again: If man is a divine being, why does he deviate from the divine law, or, in simpler phrase, why does he do wrong? Our answer is this: God, in creating man in his own image, made man, as we have already pointed out, a creator like himself. For this purpose, he endowed him with volition to do, to think, to select, to act as an independent, self-sufficient being. Had man been created perfect, with no tendency, on the one hand, to violate perfection, and on the other hand, no desire to attain it, human life would be to no purpose. What moral distinction would there be between the life of a man and that of a plant? All the steps of his growth and development would have followed definitely laid down laws; his every move would have been prescribed, his every thought predetermined, his every feeling, hope, aspiration, the automatic expression of an unconscious being. Intelligence would be to no purpose, for self-direction would be impossible and unnecessary. Man would have fallen into a more rigid mould; his greatest gift, his desire for growth and achievement, would have had no existence, for there would be no need of further development. But God has endowed man with the power of judgment, the faculty for selection and elimination, that he might utilize those forces which contribute most to his advancement. Finally, He gave him a will by which to actuate that which his judgment may consider to be for his good. By the gift of these independent faculties, God has made man a co-worker in creation. Thus man has within him two great forces: one, the inherent goodness of divinity, the other, an independent will to utilize this supply of natural goodness or not, as he may desire.

Man, we have said, is a depository of divine qualities. The very principle of his life is divine in origin; his faculty for creation, his capacity for

feeling, for thought, for imagination are all a part of his divinity. All these powers together constitute his soul; He may employ them, through his will, for attainment and development, or for debasement and deterioration. In the former case, he is obeying the law of his being, and raises himself to the level of his origin. Only happiness can follow this elevation of the soul to its intended height, while misery is the meed of him who fails in the realization of his divine self. Such only is the reward or punishment meted out to man.

VI

JEWISH SCIENCE AND CHRISTIAN SCIENCE

MAN does not select his own religion. This is determined for him long before he is given birth, just as is the language he speaks, the method of education by which he is brought up, the environment in which he is placed. Man does not select his parents, nor does he choose for himself the nature of his own constitution, his brain power, his mental faculties, and his physical frame. These are prepared for him, predestined by his inheritance. In the same way, we may say, man comes into his religion. And, therefore, although every religion is sacred in that it aims at the conveyance of truth to mankind, he is truly susceptible to religious truth only when presented to him through the medium of the religion to which his ancestors have made him heir. If he does change his faith, he is faithless to his own self, to his own soul, as well as to his race. Before we proceed, therefore, to point out

some of the primary differences between the principles of Jewish Science and those of Christian Science, we must state clearly that the Jew who embraces a faith other than his own, not only must answer for his disloyalty to the members of his family, to his Jewish neighbors and to the Jewish people, but, more than that, he must face the burden of pacifying his revolting and imprisoned soul.

Besides the inherent racial difference between the legitimate adherents of these two religions, there are vital theoretical issues, both religious and cosmological, which constitute solid barriers between Christian Science and Jewish Science.

Christian Science, in the first place, denies the existence of matter. It says: "God is all-in-all; God is good. God, spirit, being all, nothing is matter."

Jewish Science does not deny the existence of matter. Matter is a reality, not an illusion of the senses. It is absurdity to believe that the senses were given to man only to lead him into error and illusion. We maintain that matter exists, and exists as a manifestation of divinity. Man has been wont to draw a line of demarcation between mind and matter, the one as invisible, intangible, incorporeal, the other as visible, tangible and substantial. Physical science during the past half century has greatly accentuated the visible aspect of existence. All is matter, it says; that which I see and hear and taste and smell is real; nothing else exists; there is no spirit, or at least, if there is, we need not acknowledge its existence. Christian Science, on the other hand, swinging its weight to the opposite extreme, maintains that all is spirit, nothing is matter. With the illogic equal to that of the physical scientist, it says that what I see, hear, smell, taste and feel are non-existent—simply

errors of the senses. Jewish Science lays stress on spirit as the basis of all existence. Nothing can exist without spirit, but matter, too, is a reality. Matter is the visible aspect of spirit. God created the world. What does such creation imply? It is simply spirit made visible. God in creating the world expressed himself in visible terms, and this visibility we call matter. If you truly analyze the essence of matter, you will find that it is made up of invisible entities. The atom, as we have pointed out before, is the invisible expressing itself through the visible. Matter, according to the philosophy of Jewish Science, is not a low form of being. It is marvelous in its nature, it is godly in its essence and composition. Man is discovering the ways of matter, but will never learn to reproduce it. Who will claim the ability to reproduce even a grain of sand or a speck of dust? None. For these are divine in their origin and in their nature.

Christian Science, by denying the reality of matter, denies also the reality of disease. In the chapter on Science, Theology and Medicine, in "Science and Health," Mrs. Eddy attempts to prove that sickness does not exist, that this, too, is but the error of mortal belief. Jewish Science deals with sickness as an existent fact. But it maintains and demonstrates, as we have shown in the paragraph on "Health," that man has within himself recuperative powers, divine in origin, which may unfailingly be made to function through the appeal of faith.

Christian Science has indeed a vital appeal to Christians in that it lays emphasis on the Christ consciousness. But for the Jew, to whose soul the Christ consciousness is entirely alien, Jewish Science, which is based on a religion to which his soul has been attuned for centuries, is the only channel by which he may attain lasting health and happiness.

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